near the hut, that evil ſpirits, whom they imagine to be the occaſion of their death, ſeeing the dead body, may be ſatisfied with the miſchief they have done. However, they frequently remove to ſome other place, when any one has died in the hut, without dragging the corps along with them.

They throw away all the cloaths of the deceaſed, not becauſe they imagine they ſhall have occaſion for them in the other world, but becauſe they believe that whoever wears the cloaths of one that is dead will certainly come to an untimely end. This ſuperſtition prevails particularly among the *Kuriles* of the *Lopatka*, who would not touch any thing which they thought had belonged to a dead perſon, although they ſhould have the greateſt inclination for it. The Coſſacks make uſe of this ſuperſtition to prevent one another ſometimes from ſelling ready-made cloaths, by aſſuring the buyer that they belonged to a dead perſon.

After the burial of the dead they uſe the following purification: Going to the wood they cut ſome rods, of which they make a ring; and creeping through it twice, they carry it to the wood, and throw it towards the weſt. Thoſe who dragged out the body are obliged to catch two birds of one ſort or other; one of which they burn, and eat the other with the whole family. The purification is performed on the ſame day; for before that they dare not enter any other hut, nor will any body elſe enter their's. In commemoration of the dead, the whole family dine upon a fiſh, the fins of which they burn in the fire.[1]

1. [Chapter XX. which discusses the three Kamchadal dialects was not translated "as they are very unintelligible to an English reader." Chapter XXI is in the Koryak File as Source 23.]